# UNITY

FREEDOM FELLOWSHIP AND CHARACTER IN RELIGION

(Jenkin Lloyd Jones, Editor 1880-1918)

*Editors*

**John Haynes Holmes** **Francis Neilson**

## Is God Personal?

*By* CHARLES F. DOLE

## Must All Churches Become Creedless?

*By* THEODORE SCHROEDER

## The Story of My Mind

*By* GEORGE WILLIS COOKE

VOLUME XCVI NUMBER 1

Chicago, September 7, 1925

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# UNITY

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JOHN HAYNES HOLMES : *Editors* : FRANCIS NEILSON

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## *Contents*

EDITORIAL—
Notes ..... 3
Is God Personal?—REV. CHARLES F. DOLE..... 5
Jottings.—J. H. H..... 6

ARTICLES—
Must All Churches Become Creedless?—THEODORE SCHROEDER ..... 7
The Story of My Mind—XXIII.—GEORGE WILLIS COOKE ..... 9

POETRY—
Evolution's Upward Look:
The Faith of To-day.—JAMES H. WEST..... 3
Freedom's Harvesting.—JAMES H. WEST..... 3

THE STUDY TABLE—
New Books.—FREDERICK STARR.....11
A Negro Poet.—ROBERT P. DOREMUS.....13
Note on "Patriotism is Not Enough".....13

CORRESPONDENCE—
Bertrand Russell on China.—SYUD HOSSAIN....14
The Death of C. R. Dass—MUKUND N. DESAI..14
Church Conditions in Europe.—R.....14
Liberal Religious "Missions".—*Duren J. H. Ward* .....14
What We Live By.—J. C. W.....15

THE FIELD—
John Reed Colony Has a Tractor and Needs Now a Social Center School.....15

# UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOLUME XCVI MONDAY, SEPTEMBER 7, 1925 NUMBER 1

## Evolution's Upward Look

### THE FAITH OF TO-DAY

A Hymn

Wherever men of reverent will
  To lofty planes of soul aspire,
Their sublimated spirits thrill
  With flame of their divine desire.
The eager, upward-yearning mind,
  That feels its need and seeks supply,
Draws answer in responsive kind
  From souls and suns, from earth and sky.

O pilgrim on life's dim-lit stair,
  Forever chafing at earth's bars,
Is here not intimation rare
  That man has kinship with the stars;
That life is one in pulsing stream,
  In urging, animating force,—
Man's endless search and lofty dream
  Still binding him to goal and source!

As yet we know indeed in part,
  But we are seekers evermore,
And each high impulse of the heart
  Swings wider some celestial door.
The nobler each new height we climb—
  The farther man transcends the brute—
The fairer on the Tree of Time
  Hangs richer, more exalting fruit.

JAMES H. WEST.

### FREEDOM'S HARVESTINGS

A Hymn

O Freedom, sacred in the past,—
  Enriched for ages that ensue!
Thy harvestings, each year more vast,
  We daily dedicate anew:
Anew to highest hopes of Man,
  To Love, to Brotherhood, to Truth,
While more in each of these we scan
  Than those who knew thee in thy youth.

Oh, blest that as the centuries fly
  Man's sight doth deeper, higher roam,
Rejoiced to know that earth and sky
  Are his majestic temple-home:
His only creed the human soul,
  Evolving on from height to height,
Till wondrously, as eons roll,
  It reaches to creative might.

Above the fear that strives to-day
  To halt the faith that points before,
We hear a mightier summons say:—
  "Still rise, O Man, to more and more!
Dispel earth's wrongs that waiting stand,
  To art and toil grant rightful meed,
Bring friendliness of land for land,
  And Freedom's harvest blooms indeed!"

JAMES H. WEST.

---

We are no financier. We can't even keep straight our little balance at the bank. Our knowledge of money affairs is limited to the fact that, when we incur a debt, we *have* to pay it legally and *ought* to pay it morally. For this reason we are in no position to make any comment, *pro* or *con*, on the recent settlement of the Belgian war debt. For this same reason, perhaps, we find ourselves in a sad quandary as to what it all means, and why everybody should be so satisfied. Take what is called the pre-armistice debt of $171,780,000! This is to be paid, without interest, over a period of sixty-two (62) years—i. e., $2,770,000 a year, until the principal is paid in full. But why "in full"? Suppose the United States had said to Belgium—"We will cancel the principal of your debt and call it square, if you will pay us two (2) per cent interest on this principal for sixty-two (62) years!" Now at the end of this allotted period, the United States would have collected from Belgium, in interest at two (2) per cent, the sum of $213,007,200, or $41,227,200 *more* than we are actually pledged to get under the existing agreement! That isn't the way we pay our personal debts "in full." It isn't the way Belgium pays her debts to the New York bankers "in full." So why bamboozle the people by saying that Belgium is paying her debt to the United States "in full," when she is doing nothing of the kind? Perhaps it is right that she should not pay in full! But why? This brings us to another query which is bothering us. The reason why Belgium is relieved of all interest charges on her pre-armistice debt, etc., we are told, is a promise made by President Wilson to Belgium, which constitutes a "weighty moral obligation." *Indeed!* But if Wilson's word must be faithfully lived up to in this case, why not in other cases? What about his signature on the Versailles Treaty? What about his pledge as to the League Covenant? What about his promise to France on the Tripartite compact? All these agreements were repudiated fast enough. But now it is suddenly discovered that whatever Wilson said must be fulfilled. A curious turn-about, to say the least! This Belgian agreement may be all right—we cannot prove it otherwise. But we *can* prove that it is wrapped in the paper of deceit and tied with the twine of lies. Such a prize package should be examined before it is acepted!

---

Recent events in the Christian Science Church show how powerful is the official hierarchy in that organization, and how alien is its rule to all ideas of freedom. Take the case, for example, of Mr. Lewis C. Strang, a

pupil of Mrs. Eddy, long a teacher and practitioner of Science, and a man of well-known liberal tendencies. Some months ago Mr. Strang published a book entitled "Freedom Through Right Thinking." We perused this volume at the time of its appearance and in its general muddle-headedness found it a thoroughly characteristic Christian Science performance. Now this book has fallen under the ban of the Mother Church! The Board of Directors has cited no less than forty-three (43) specific statements in Mr. Strang's pages as improper from the standpoint of authorized Christian Science doctrine. Mr. Strang has answered this charge by declaring that nineteen (19) of these citations denote ignorance of Christian Science teaching, thirteen (13) are false, seven (7) misconstrue his text, two (2) are open to honest difference of opinion, and one each is false and venomous. In accordance with the Manual of the Mother Church, the Board then sent official admonishers to visit Mr. Strang. Two visits of this kind accomplishing nothing, the Board invited the offending author to appear before its members. Mr. Strang elected to state his case in writing, was promptly placed on probation as a teacher and practitioner for three years, and resigned his membership in the First Church of Christ, Scientist. This case follows hard upon the somewhat similar case of Mr. William W. Swan, a member of the Mother Church. Mr. Swan is the publisher of a weekly paper called the *Swan News Bulletin.* As editor he was guilty of actually criticizing the activities of the Board of Directors. For this heinous offense, he was summoned before the Board, and then himself took aggressive action by applying to the Massachusetts courts for an injunction. Events of this kind reveal with an entire clearness the regrettable policy upon which the Christian Science hierarchy has deliberately entered. Mr. Strang's friends regard his experience as "another phase of the current Fundamentalist-Modernist controversy." But the Science authorities began their work before this controversy was heard of! These Directors are not Fundamentalists in the present somewhat technical sense of the word. Rather are they ecclesiastics of a type as old-fashioned as medieval Catholics. It is an ancient game of tyranny, always fatal to those who practise it.

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Such a narrative as the above raises the question as to how many people in this great country of ours really believe in Liberty. Christian Scientists do not, else they would rise up in rebellion against their persecuting Board of Directors. Fundamentalists do not, else they would not be striving their uttermost to banish Modernists from the churches. Modernists do not, except as a device for defending their own position, else they would have long since admitted Unitarians and such like heretics into their councils. Go through the entire religious world, and where do you find any champions of Liberty, except among a few outlawed sects who are naturally suspect because Liberty of some kind is necessary to their own existence. How many of these minority groups would believe in and practise Liberty if they were themselves in the seats of the mighty? "Thank God, we have never been persecutors," said a Baptist clergyman. "No," said an irreverent brother, "we have never had a chance." What is true in religion is true also in the wider fields of American life. Look at the long-sustained persecution of I. W. W.'s, "Reds," Communists, and other political heretics! Look at the Ku Klux Klan, the American Legion, the American Defense Society, etc. etc.! From the beginning of the Great War to the present hour, when the issue of Liberty in its many phases has been tested to the bottom, we have seen but one group of Americans who have really stood the test, and that is the comparatively small group organized as the American Civil Liberties Union. The Dayton evolution trial represents the last chapter to date in this story. Here was a situation which involved freedom in religion, freedom in teaching, freedom of thought and speech under constitutional guarantees. Yet not a church, not an educational society, not an organized body of citizens anywhere responded to the challenge except only the Civil Liberties Union. Not even the radicals believe in Liberty. The Communists deny it utterly whenever they get a chance. Extreme individualists of the *New Mercury* school recognize no Liberty for Methodists and Prohibitionists except that of being ridiculed, denounced, and lied about. We all believe in Liberty for ourselves —and there we stop! To believe in liberty for the other fellow, our enemy, requires such acuteness of intellect, such charity of heart, such self-discipline, that not one man in a million can qualify.

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Yet every man says that he believes in Liberty! This is the most curious, and in certain ways the most disheartening thing about this whole business—that we are nearly all of us hostile or indifferent to Liberty, and yet profess loudly our faith in it. "Woe unto you. . . hypocrites!" A choice example of what we mean here was given at the recent Institute of Politics at Williamstown, by Count Antonio Cippico, the Fascisti Senator from Italy. Speaking of the Expulsion from Italy of a correspondent of an American newspaper, Count Cippico said:

> Very seldom has the Italian government adopted such a measure. Foreign correspondents in Italy know quite well that their perfect freedom for criticism is respected by the Government. The Government, however, cannot allow any foreign journalist methodically to attack every act and policy of the Govenment by spreading abroad among the readers of many countries news based on slander and libel.

Here in this ingenuously naive statement is the whole story of what we mean. A correspondent in Italy enjoys *"perfect freedom* for criticism"—not the unqualified character of the phrase! *"However*—magic word!—this "criticism" must be favorable criticism.

If for any reason it is unfavorable, it is of course "slander and libel," and must be suppressed. In other words, there is in Italy no "freedom" at all, either "perfect" or otherwise. For freedom exists only when what seems to be "slander and libel" is not only tolerated, but offered every opportunity for expression. To say that we believe in Liberty, and then use all kinds of "buts" and "howevers" and "nevertheless" in applying this Liberty, is hypocrisy of the most indecent description. Why not be honest, and say we don't believe in Liberty and have not the slightest idea of practising it? Here at least the disgusting Mussolini has one virtue—he openly and frankly repudiates Liberty! "Liberty?" he cried tauntingly, "there is no such thing as Liberty, which exists but in the imagination of philosophers who seek their unpractical philosophy from the skies."

---

Early in Gandhi's movement in India, the Mahatma undertook the organization of a body of "Volunteers" to serve the national cause. In a recent statement on this subject, he speaks of these "Volunteers" as the "future army of India," and declares that "too much care cannot be bestowed upon a proper selection of them." In the critical period of 1921, many of the Volunteers hindered the great movement then so triumphantly under way, because "they were not of the required type." It is elementary, says Gandhi, that every one of these men must undergo strict physical training, and thus "be able to compete with the trained soldier in performing the different movements in dealing with crowds" and offering first aid to the injured. But in addition there are other qualifications which are imperative. As named by the Mahatma, these qualifications are significant, especially to the western mind. The "Volunteers" must be

1. Truthful, chaste, non-violent.
2. Amenable to perfect discipline and obedience to officers.
3. Respectable towards and friendly to the meanest of their countrymen.
4. Able to speak Hindustan.
5. Carding and spinning at least 2000 yards of yarn each month.
6. Able at least to cook their own food.
7. Free from the curse of untouchability.
8. Thorough believers in Hindu-Moslim unity.

These regulations remind one of the ancient orders of knighthood, or the monkish groups of the Middle Ages. We are tempted to wonder if any great world-changing movement can succeed if not sustained by disciplined devotion of this type. We wonder also if such a movement is not certain to succeed if such devotion is present.

## Is God Personal?

Does the question proposed mean anything to our readers? Is it important how we answer it, or whether anyone never answers it? Many people are shy, or even quite negative about both the words, God and personal. But suppose these words stand for fundamental thoughts; and that we honestly need them for want of any better words in order to help out our thinking, our purposes and our conduct? Suppose they prove to be necessary to thorough-going radicals as well as to wake up the conservatives to take a new grip on their religion? This is exactly our proposition. It cannot therefore be impertinent to ask our readers attention to a brief consideration of it.

First, what do we mean by saying God? Here is one of the rough-hewn tools of language, covering a long history of strange superstitions, but also marking flashes of approach toward the idea of a marvelous power, creative life, and beautiful intelligence, in and behind all things, and constituting the universe. Most men agree that they hold more or less of this very vague and broad, but real idea of God.

But some report that the universe looks to them like a vast mechanism. Can any thinking mind be content without going further? What kind of machine would it be that has no maker or purpose, and grinds out no intelligible product? What a fatuity our science would be, if it discovered a world of mechanism, and failed to suggest any end or use or significance in it! There must be "something," and not mere vacuity, behind what we see. At least God is the name of this "something," which we seek to find out. Grant that there is infinite mystery here, urging the continual habit of modesty in us. Our question is, whether we cannot see light in the mystery and not hopeless fog. To say yes here is to say God. For the sound mind of most men, brought in touch with the growing impress of life, leads instinctively to expect the presence of a reality, both purposeful and righteous.

We must try to say now what rational meaning *person* has, that we should dare to attach it to God. It is a word with a queer history. It has meant first, a mask and then what sounds through a mask, or the one who interprets a part in the drama. It has to do with the expression of ideas. We call men persons, in so far as they transcend their physical aspects. The best and most real in a man, and that which makes him human is quite invisible. It baffles all our attempts at definition. His character, his self, his inmost thoughts, his purpose, his manly truth, shine out, or sound through the mask of the body and always elude us. It is evidently the same kind of mystery as God is. The greater and more perfect man he is, the more complete his integrity, the more perfect a person he is. An abiding and outpouring good will or love of humanity, is the crowning mark of a person.

All these words that we have been using—truth, good

will, integrity, and the like, belong to the realm of the spirit, that is, to that side of our experience in which our most characteristic history as men is wrought out. Things most essential to us as persons, though wholly invisible, constitute the spiritual side of us. Pretty much every thing most precious, or that makes our lives worth while, is here. There go on here the profoundest motions of feeling without showing themselves on the surface. We eat and drink and travel about and work, probably always with a view toward the fulfillment of our social life, as friends, lovers, parents, fellow citizens, bound together in common duties, in a notable hope, inspiring us, that obeying certain spiritual laws, we may increase—not merely the material wealth of the world, the gold and the wheat, but the heritage of noble character, friendly humanity, social wisdom and happiness, for those who come after us. We rightly hold that, if men care nothing for these spiritual ends, they seem not to be as yet persons; that is, grown up and civilized men.

If the process of evolution means anything worth concerning ourselves with, its only significance consists in the fact that, however low down in the scale of creation man started, and however silly, childish, cruel and mean he has shown himself in his course upwards, yet, at the uppermost point in this process, real persons have appeared, fine and full, and high and beautiful in their integrity. If only one person had appeared, giving the promise of the eventual coming of others, and the final ripening of all the fruit on the life tree of the world, would not the travail of the ages be abundantly justified? No tiny insect that had its part in the infinite drama would have then lived, and suffered, and shone in the sunshine in vain!

We have been making our way step by step to understand, in the only way, we surmise, that the human mind can understand, what we mean by "the Personal God." Where does man, the person, come from, and how could he possibly come, except as the product or child of the universe? Who endows him with power and intelligence, except that Power and Mind, the mysterious "Something" behind all things, that we name God? Where else do his thoughts come from and the startling conceptions of an infinite goodness and beauty, high above man's attainment? They come only because the men who think these thoughts are persons. It is their nature as men to be persons. How then does this truly divine gift: *to be persons,* come? Man did not lay the highway of spiritual evolution. That which men, dimly groping, called "the Unknown," or "the Something Beyond" or "The Power," now at last clearly reveals his deeper reality as *person* actually sharing this nature with man. In short, man except as a person, is no more than a fragment of chaos. As person, thinking, aspiring, admiring, pouring out his good will, he is God's son.

For no one surely can think that God, who made persons to be, as the highest, worthiest, most significant work of creation, was not himself the very essence and completeness of that man which he has incarnated in human form. As the old writer said: Cannot He who created the eye, see? Cannot He who bade sympathy flow, possess sympathy? How else would you ever have answer to the two ultimate questions of all your evolutionary enquiries, namely: How did it all begin; and what is it for? "In the beginning, God." In the end, "the manifestation of the Sons of God."

Grant that this is straight "anthropomorphism." Why not? Why may not the microccosm mirror something of the reality of the microccosm which makes him? What if it was a gleam of true prophecy when early man began in crude hymns of praise to call "the Unknown" the All-Father? What is it to be a son? It is to possess a likeness of nature. The child has the parents' qualities. This is why we venture at the highest reach of our lives to call God "person," or the person. We mean more than "the Mighty," "the Eternal," "the Fountain of Justice," "the Magnificent Artist," "Upholder of Truth." We mean whatever person means; "the Lover," "the Fatherly," "Pourer forth of Compassion." We follow the clew by which every student in science gets on, traces through innumerable experiments—the line of his faith, his hopes, his expectation of ever fuller amplitude of light. As persons we are citizens, and not spectators only, in an infinite universe; an infinite presence supports us. Has man ever set forth anything more rational than this? And we have only begun to suggest what the living God does for us already and will do more abundantly, when we trust ourselves freely to think our way towards this light, and especially to behave as real persons, acting as sons of the one perfect Person.

CHARLES F. DOLE.

## Jottings

Here are some of the statements and sentiments which were voiced at the recent Williamstown Institute of Politics:

It seems to me utterly useless, given the actual economic world struggle, to attempt the complete abolition of war. . . . War is a cruel necessity. . . . Biology is based on a perpetual struggle; chemistry on continued reactions. It is in vain, therefore, to condemn that strife or violent reaction which, after all, is life itself.—Count Antonio Cippico, Italian Senator, Italian Delegate to the League of Nations.

There appears no danger of another war (in Europe), in *the next ten or fifteen years* at least.—Dr. Edwin F. Gay, Professor of Economic History at Harvard.

Europe as a whole is just as much of an armed camp as it was before the war.—Major-General Sir Frederick Maurice, English soldier.

The treaty (made at the Washington Conference) as regards the use of poison gas in war has remained a dead letter. . . . There is no confidence in any paper agreement on the subject.—Major-General Sir Frederick Maurice.

The world will face a food shortage in five or ten years, and this will become so acute by 1960 that nations in their scramble for food and markets will find another universal blood-letting the only solution for the problem.—Henry A. Wallace, Editor of *Wallace's Farmer.*

An inevitable war is coming between England and Russia within the next generation, for their conflicting ideals of economic and social life cannot be solved by peaceful means.—Felix Valyi, Editor of the *Revue Internationale Politique.*

The greatest danger in Europe lies not on the western but on the eastern frontiers of Germany.—Brig.-Gen. E. L. Spears, C. B., of the British army.

And to meet conditions of this kind, the Williamstown conferees had nothing to suggest but the League of Nations! Well, something is better than nothing, as said the man who put the pin on the track to stop the 20th Century Limited.

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"Bigger British Navy a Peace Guarantee"—headline of special despatch in the New York *Times* (August 2). Um-mm!—*"bigger navy" . . . "peace guarantee"! !* Where have we heard that before?

---

We would call to the attention of our readers an article in the August issue of the *American Mercury,* by Robert L. Duffus, entitled "The Legend of Roger Baldwin." Here is a fitting tribute to one of the finest spirits of our time. To know Roger Baldwin is not to despair of America!

---

We desire to correct a misprint in the August 10th issue of UNITY, where we spoke of Blackmore's second-best novel as "The Maid of Skere." It should have been, of course, "The Maid of *Sker.*" We are rather glad of this error, as it gives us opportunity to commend again to our readers a book they should know and love.

J. H. H.

## Must All Churches Become Creedless?

### (*An Answer Indicated by Bishop William Montgomery Brown*)

Many still hold the mistaken belief that seeing is direct and immediate knowing. From this habit, and from the unknown influence of the little known fact that orthodoxy cannot be defined in terms of a uniform mental content, it was in former times ignorantly and unconsciously assumed that words symbolized *only* things objective to those who use the words. Now we know that words always primarily symbolize our mental content (image, meaning valuation, rationalization, etc.), all derived from past sense-impressions. Some have also come to know that all sense-impressions are interpreted with the aid and *contribution* of our individual psychologic past and its present imperatives. According to the older and more ignorant notion about the symbolism of words, a purely verbal standard of orthodoxy necessarily came into use among Protestants. Heresy then consisted in rejecting or discrediting the sacred words of the Bible or of the creeds. Although it was unknown to the orthodox, they were actually motivated by an idolatrous attitude toward the verbalism of the creeds, etc. Accordingly, orthodoxy consisted mainly in approving the sacred word-symbols. Under such a merely verbal test, Bishop William Montgomery Brown would logically be entitled to remain in the House of Bishops of the Protestant Episcopal Church, because with his own hylotheistic reinterpretation of the creeds and of the Bible, he reaffirms his belief in both.

The only answer that can be made to this claim is that, for Bishop Brown, the creedal words do not symbolize the same mental content as that held by the other members of the House of Bishops. Doubtless this is largely true. However, to this Bishop Brown makes the reply: I. There is no uniformity of religious mental content for the creeds, even among the members of the House of Bishops; II. the Protestant Episcopal Church in its corporate capacity has never defined the essentials of orthodoxy, in terms of mental content; III. uniformity in the religious mental content of church members is a psychologic impossibility; IV. identity of mental content has been authoritatively declared to be unnecessary.

If under any psychologic theory it is held that orthodoxy should depend upon the actual things believed—that is to say, upon the mental content symbolized by the Bible or by the creed—then new considerations must enter our deliberations. Must churchmen interpret Holy Writ and the creeds in perfect harmony with the mental content of those who first wrote them? Is it now possible to know of what that mental content consisted? The American branch of the Protestant Episcopal Church in its corporate capacity has never answered either question affirmatively. By its growing toleration of deviation from the supposed beliefs of the Christian fathers, and from the literalism of the Reformation period, the Church everywhere, by long practice, has impliedly repudiated that contention. This illustrates the fact that unconsciously all churches are drifting toward the creedless position. Furthermore, even such cultural development as that to which Bishops are subjected has made the present duplication or acceptance of this ancient mental content quite impossible. In this sense of conforming our mental content to that which was held by those who first wrote the Bible and creeds, no healthy-minded person of our time, with a University education about science, can possibly be orthodox.

In the nature of things, much deviation from the original interpretation of Christian documents is unavoidable. It remains for the General Convention of the Church (not the Bishops alone) to fix the limits within which these changes in the mental content for the creeds are to be tolerated, and by means of which limitation, orthodoxy is to be hereafter safeguarded. If, however, it is quite impossible to define orthodoxy in terms of the precise mental content which the creeds must symbolize for all churchmen, then the House of Bishops would be logically forced back to being con-

tent with securing a mere uniformity in the behavioristic acceptance of the ceremonials and the verbal symbolization of the religious life of church members. Uniformity of conduct as to creeds and ceremonials is then the only workable standard of orthodoxy. If it were attempted to enforce a uniform mental content as a standard of orthodoxy, no church could have more than one member. The practical effect of this fact again leads us to a creedless church. There is no other alternative, except for those lawless and wilful temperaments whose confused and feelingful thinking permits contentment with arbitrary methods, the results of which are very frequently pleasing to an immature lust for power. The Reformation was largely a protest against such arbitrary methods, which had logically enough resulted in the claim of infallibility in the Papacy. An infallible book, an infallible creed, or an infallible House of Bishops are equally absurd, and equally damaging to human progress.

Bishop Brown accepts all religious documents which are suggestive of the miraculous and of supernaturalism as being symbolical or figurative expressions of the earlier and more gross misconceptions of natural phenomena. Accordingly he reinterprets all the language that is suggestive of supernaturalism and miracles, in terms of the more modern conception of nature, which nature is inevitably the only knowable source of all finite humans' religious concepts. All other members of the House of Bishops probably, but to some lesser extent, resort to the same naturalistic reinterpretation of some of the authoritative formulations of the Catholic faith. If this method is wholly prohibited, all except Romanists are heretics. If it is to be tolerated in smaller measure than that used by Bishop Brown, it remains for the General Convention of the Protestant Episcopal Church to fix the limits, if the limits can be fixed, to such intellectual growth. The only alternative is church government by the lawless decrees of wilful men, satisfying an immature lust for power, by the means of immature intellectual and institutional methods.

If the Protestant Episcopal Church permits the symbolic or allegorical method of interpretation to be used at all, then all its Bishops, clergy and members should logically be allowed to use them, to whatever extent the personal inclination may prompt. Then, as anciently, only the formal acceptance of the words of the creeds can be reasonably required. Again, Bishop Brown will be allowed to remain.

Nothing in the Prayer-Book, creeds, or Scriptures either prohibits or limits the extent to which this intellectual method is available to any Bishop. Again our common sense and the love of law and order, as distinguished from the arbitrary judgments of wilful but immature minds, would seem to require Bishop Brown's retention in the House of Bishops, until the Church in its corporate capacity, (that is by action of the General Convention), supplies standards of orthodoxy so plain as to preclude differences of interpretation, and such as are capable of general application and enforcement. If this cannot be done, then it would be just as well to accept openly and immediately the position of the creedless churches.

In order to make clearer the position in which the House of Bishops will find itself when it comes to act on Bishop Brown's case, let me paraphrase some legal maxim by adding the word "creed" to law. Such principles as these may well become a useful aid to the House of Bishops if it wishes to have credit for reasonableness of conduct.

Blackstone, who was orthodox enough to approve even of witchcraft, in commenting on the Statute I Eliz. C. I., repealing a former statute against heresy, suggested that:

> Everything is now as it should be with respect to the spiritual cognizance, and spiritual punishment of heresy, unless perhaps the crime ought to be more strictly defined, and no prosecution permitted even in the ecclesiastical courts, till the tenets in question are by proper authority previously declared to be heretical.

Even an ecclesiastical court of our time should certainly have progressed as far, in the refinement of its sense of justice, as had Blackstone nearly two centuries earlier.

Upon this subject the celebrated Deist, Richard Carlisle, said:

> No one can understand what is meant by blasphemous publications, or by Christianity; and what no one can understand, no law [or ecclesiastical court] can justly take cognizance of, or support.

Among legal maxims we find the following:

> Where the law [or creed] is uncertain, there is no law [or creed].
>
> Where the law [or creed] is uncertain and therefore alternating as antipathy or affection, caprice or whim dictates, there is no law [or creed. In the absence of either a comprehensible and uniform mental content, creeds are mere empty sounds.] And so it is where for one the foundation for a judgment [of heresy] must be one kind of matter and for another a different.

Said the U. S. Supreme Court, when speaking of our constitutional guarantee of "due process of law," etc.,

> In this country the requirements are intended to secure the citizen against any arbitrary deprivation of his rights, whether relating to his life, his liberty, or his property*** The great purpose of the [constitutional] requirements is to exclude everything that is arbitrary and capricious in legislation affecting the rights of citizens.

Will the House of Bishops of the Protestant Episcopal Church, while claiming to administer the divine law under the guidance of the Holy Ghost, now persist in being less intelligent in the lawless pursuit of one who is accused of heresy, than our civil courts are in pursuing one accused of mere secular crime? Is the sense of justice of an ecclesiastical court, claiming guidance of the Holy Spirit, going to exhibit a less refined sense of justice in the enforcement of an indefinable ecclesiastical will, than our merely civil judicial tribunals commonly exhibit? If so, it may well be that even the civil courts, upon presentation of a proper petition, will interfere to prevent the House of Bishops of the Protestant Episcopal Church from enforcing a judgment of deposition against Bishop Brown. It is highly probable that under such circumstances a civil court would say that Bishop Brown had been deprived of his privileges, prerogatives, and prestige without "due process of law," because there was not, and cannot be, a uniform standard of orthodoxy, except in the sense of a mere emotional acceptance of the verbal and ceremonial symbols. When it is all said and done, it will become apparent that, whether acknowledged or not, orthodoxy cannot be defined in terms of any uniform mental content, and that in spite of themselves all churches in the end must act upon the platform of the creedless churches. There is not a church in existence that would not die from want of finances, if it were to accept money from only those who have an identity of religious mental content with that of its priest or preacher. Where dollars are the price, even Bishops can act as if the creeds were indefinable. When Bishop

Brown's communism interferes with contributions the bishops cannot act in harmony with the facts. Practically speaking, and as a matter of economic policy, all churches are creedless, except as to an honest and open avowal of the facts.

THEODORE SCHROEDER.

## The Story of My Mind

XXIII.

While I was living in Dublin I visited the studio of George de Forest Brush, who was then painting a life-size picture of his wife and children. I found him alone and had a long conversation with him, which finally turned to the subject of Socialism. I found that he was an ardent advocate of that social creed, which he interpreted to me in the manner of an artist. He said that it was a mistake to assume, as was so frequently done, that the great artistic work of the world of all kinds was the result of individual genius alone. The artist demands an audience, and that encouragement which comes from popular approval. In the times of great painting, for instance, the artist worked for the city, to make more beautiful its temples or its churches, its Pantheon or its city-hall. Then his work was thrown open to the public, which came to see, to discuss, and to approve. Under that stimulus of civic interest, popular acceptance, and consciousness of making more attractive the city of his residence, the artist could produce his greatest work, whether in stone or on canvas. Without such stimulus and approval no great work can be accomplished.

At the present day, when the artist works for some connoisseur, some man of great wealth, who shuts up his pictures or his sculptures in a private gallery, opening them only to the gaze of a selected few, the artist works only for money. There is absent all sense of public approval, civic pride, feeling of intimate sympathy and fellowship with the great public. The result is that the artistic work produced is artificial, tainted with eccentricities, and lacks in the ability to win public favor. It does not appeal to the popular heart and mind, expresses no great emotional depths of experience, and does not command the assent of universal feelings of love or joy. Because the artist is not in touch with the common life, because there is no communal or civic spirit, the work he produces appeals only to a refined and artificial taste.

In our conversation Brush expressed the conviction that all great work of painter, sculptor, poet or dramatist must grow out of the people's life. The great poems of the world, as an instance, have been based on traditions which have grown up through ages, and which express the gradual developments of the creative genius of the popular mind. Homer, Aeschylus, Dante, Milton, Goethe, and many another, have produced work of immortal value because they put into permanent form what had grown up in the popular consciousness through many ages, which embodied the emotional life, the mythical insights, and the social traditions of a great people. These stories and these plots were not invented by the poet, but he put into literary form what the people had shaped into legend as expressive of its innermost convictions and experiences. An instance of this is the story of the mother and the babe, found in many countries and ages, a folk ideal and creation, an interpretation of what the people feel in regard to this most beautiful of all human relations. Such a folk creation may be interpreted in varied form, with personal characteristics, but it appeals always profoundly to the people because it expresses what they feel and what they know. Such a great ideal folk story inspires the artist with its simplicity and its depths of emotional life; and because it has come out of the folk-mind it claims popular appreciation and applause wherever it presents itself for acceptance.

The artist or the poet makes a mistake who attempts to invent a fresh story or plot, for it must lack in popular motive. It were wiser to freshly interpret the great traditional tales which have come directly out of the people's life. Painting and poetry are lacking today in commanding power because they do not represent communal or national ideas. Growing out of individual peculiarities they appeal to personal likes and tastes, not to the great popular heart. And it will continue to be so while capitalism dominates our national life, with its individual whims and its partisan interests. For the sake of great art, of poetry that shall inspire and live forever, we should accept socialism. Our artistic work of every kind will be mean, artificial, conventional, that is, individual, and dominated by the commercial spirit, until we come again to live the socialized and universal life which socialism demands.

I went out from Brush's studio that day feeling that I had found a new point of view from which to regard life, art, and literature. My growth in thought towards socialism had prepared me to understand and to recognize that larger and universal point of view which the artist had presented to me in our conversation. I have since counted this conversation as one of the illuminating and revolutionary experiences in my life, which opened new conceptions of the meanings of individual and social experience, and quickened my thinking in a most important manner. The economic appeal at that time could not have been as effective in giving my thinking a new direction as was this statement of the causes leading to the production of great art and literature. What Brush said to me was very far from being the usual socialist argument, for it was an artist's demand for a freer and more inspiring relation to his fellows in the interests of his art. At that moment his appeal came home to me profoundly, touched me in the deepest manner, and made it impossible for me ever again to think of the individual as the real creator of the world's great artistic productions.

I have mentioned my contact with, and interest in, the Associationist movement of the '30's and '40's of the last century, as it developed in Michigan and Wisconsin. The communities which grew up in Massachusetts, New York, Indiana, and elsewhere, also attracted my attention, though at a period after they had passed into history. In connection with the growth of liberal thought and religion, transcendentalism in philosophy, and the social movements of the middle period of the nineteenth century, I became deeply interested in the attempts at overcoming some of the worst features of our civilization by means of communistic associations. I became intimately acquainted with the history of Brook Farm and Hopedale, and knew something of the communities at Northampton, Harmony, and else-

where. I studied carefully the purposes and methods of these communities, came to know personally several persons who had been at Brook Farm and Hopedale, and heard from them the inside story of their origin, growth, and failure. I read all the books and articles about the various communities, and nearly all the volumes of the *Harbinger* as it was published at Brook Farm and later in New York. As a result, I arrived at the conclusion that the broader aspects of Associationism have never received proper attention, nor their influence justly recognized as preparatory to the later and more scientific socialism. The books on Brook Farm deal with that community as if it were an isolated attempt at social reform, and mainly of a biographical and literary interest. If this movement was utopian to a large extent, and had not in it the elements of permanence, it was preparatory, initiative, and a necessary preliminary stage in the larger social process. Associationism was larger, broader, deeper in principle, than is usually recognized; and it undoubtedly contained some of the more important features of present-day socialism.

My interest in these communistic developments was at the period of my most intimate study of them largely biographical and literary, and I was not led in any degree to accept the communistic theories or expectations as to an improved society for the future. It does not appear to me that this interest had anything more than a very remote effect in leading me to the acceptance of modern scientific socialism. It may have helped in some degree to break down my prejudices in regard to collectivist theories and methods, and it may have unconsciously at the time aided in the process of preparation for the wider view of social conditions.

In 1902 I began to carry the red-card, by becoming a member of the Wakefield local of the Socialist party. While spending a winter in Boston I heard a course of four lectures by Rev. Charles H. Vail, whose books on socialism have been widely read and studied, and I joined the class for the preparation of socialist speakers, which was conducted by Rev. Frederick O. Macartney, for several years a member of the Massachusetts legislature, I attended all sorts of socialist meetings, and heard many speakers, being desirous of gaining an intimate acquaintance with the party, its membership, and its methods of dealing with economic and social problems. In 1903 I took part in the campaign of that year, speaking in about twenty-five cities and towns. I spoke on street-corners, in halls, at grove-meetings, wherever I was sent. I entered on this work with much trepidation, feeling that I had no gift for it, and that I might prove an entire failure. To my surprise I succeeded fairly well.

In these early years of my acquaintance with socialism I was often puzzled as to its theories and its methods, and perhaps more largely by the character of the membership of the party. I had no prejudice against working-men, for I had lived with them all my life, and been more or less closely associated with them as neighbors and in various other relations. I had come to feel that I was in sympathy with their aspirations and with their demands, though not always approving of their methods, especially those which led to rioting and bloodshed. I thought I fully understood why they went on strike, and did not feel that I could condemn them for acts which were the results of their attempts to better their condition, which I realized were often very bad. And I did not forget that the crimes attributed to them by the public and the courts were the acts of other men—strike-breakers, spies, detectives, and not infrequently directed by mill-owners in order to defeat the workers.

Thomas Wentworth Higginson once said to me in Dublin, "You cannot escape from the results of your own history." More than once I have realized the truthfulness of that statement, and been led to recognize that my training, my professional experiences, my bookish tastes and interests, had unfitted me for that rough contact with life which is of the highest importance to him who would know men and how to deal with them successfully. Though I had all my life wished to shun the merely academic, the cloistered withdrawal from the stern realities around me, and desired to be a man among men in the fullest sense, yet I realized that I had unavoidably missed something of that immediate contact with daily interests and motives which control the conduct of those dealing with machinery, with trade, and with politics.

I did my best to put myself in the place of those who had had these experiences; but my history was against me, and I often realized that I was a victim of my profession. I detested the professional habits of thought, the sectarian view of the world, the parochial manner of estimating human conduct, the demand that men shall conform to a churchly morality; but I found that I could not escape wholly from the professional taint of my calling. This was poor preparation for contact with socialists, and for meeting them on a basis of comradeship. It required years to understand their manner of thinking and to estimate justly their methods of approach to industrial and economic problems.

Theoretically I am a convinced socialist, and in fullest sympathy with the demand for a socialized world, in which there shall be fullest regard to the needs of all human beings. Practically I have never yet been able to fully understand that intense individualism which is everywhere manifested by the socialists, an individualism expressed in a critical spirit which condemns men and measures not approved by this or that person, which writes scathing and bitter letters to the press antagonizing every measure proposed, and which makes every socialist meeting a debating club rather than a fellowship assembly. I have tried to understand this situation and this tendency, so curious and so exasperating, and I have been able to account for it only on the assumption that none but men and women of a decided individuality are likely to connect themselves with a movement everywhere condemned and execrated. The person who demands public approval, the good-will of his neighbors, and who is satisfied with the conventionalities of society and the church, is not likely to join a party constantly spoken of in terms of contempt and most vigorous disapproval. Socialism therefore claims the men of positive convictions, of distinctly individualized habits of mind, who have not been trained to or have broken away from the conventional standards of conduct and manner of speech. The result is that the socialist is too frequently a critic of all men and measures he does not entirely approve, and he is often a very disagreeable person from whom to dissent as regards his particular theories and convictions.

GEORGE WILLIS COOKE.

(*To Be Continued*)

## THE STUDY TABLE

### New Books

Undoubtedly the most thoughtful and well written book in its field is Prof. East's "Mankind at the Crossroads."[1] It is a serious study of the problem of man's outlook—in view of the increase in population and the limit of possible food supply. It is a present-day facing of the spectre that Malthus evoked. Prof. East is a specialist in biology, heredity, and the fundamental principles of agriculture. He insists that birth-rates are rising, death-rates are falling, the possibilities of agricultural production are limited. The fantastic claims of certain popular editorial writers that Texas is able to feed the world are shown up in all their foolishness. The world has little good land that is unoccupied, or unworked. To be specific—the United States has relatively little land that is capable of yielding a greatly increased food supply. By hard work and intensive methods we may somewhat increase the present area of cultivation and its yield, but the amount of increase is not great, it is calculable, and the time until pressure shall be serious is not long. Meantime our population is increasing rapidly and medicine and hygiene are prolonging life and reducing the death-rate. The struggle for existence is bound to be more and more bitter. While the book is a world study, its point of view is distinctly American. More than that it is a "Nordic" book—a term that will be readily understood today. It is however far above the usual Nordic book, both in matter and presentation. East has no fear of "the rising tide of color." He finds the rate of increase of whites so much greater than that of blacks, browns and yellows, that there is no danger of their flooding us. Space does not permit a full analysis of his work or consideration of his argument. His book is one of warning and advice. His plea is for birth control. It is not a tirade against marriage, nor the family, nor does it foresee immediate and necessary extinction. It urges thought, investigation and reasonable direction and control. Keep out the non-Caucasian (even the non-Nordic-Caucasian) by law, develop what lands remain unused or badly used to the utmost, cut down the birth-rate and work towards the elimination of the unfit and the undesirable. A thoughtful, firm and continuous application of these principles will postpone the evil day. We will make but two comments. First: Prof. East has no patience with the suggestion of escape through discoveries in making foods directly from natural elements. An expert in agriculture, he sees no possibilities save in his fields. He derides the hint of any other source. Experts are perplexing fellows. Haldane may be a fool, but he too is an expert in his line. And *he* suggests a not distant future, where agriculture will be a thing of the past, an old-fashioned and outworn device, useful in barbarism, but replaced by the manufacture of synthetic foods in the coming civilization. Second: East doubts whether man is likely to act through reason. He doubts whether his serious discussion will make a deep impression. He suspects man will prefer to "muddle along." In his closing page he says:

> At the same time one should be under no illusion as to what is likely to be the immediate fate of a social scheme which requires an appreciative forethought by whole peoples, and not merely acceptance by the intelligentsia. No matter how much suffering could be prevented, no matter how much greater a civilization could be built by its application, its general adoption will probably await the compelling force of economic necessity.

Few as yet realize that Africa has its importance in world politics and that it cannot be left out of consideration. True in pre-war days, when Sir Harry Johnston and Sir Arthur Lawley were uttering serious warnings to an ignorant Europe, it is much more true today. Black men have been summoned in hordes to fight the white man's battles; they have been shown that white nations are divided into separate and hostile camps; they have been instructed in the use of the latest death-dealing devices; they have been trained to face white men—to shoot them down and bayonet them, to give no quarter and to take no prisoners; they have heard protestations regarding democracy and self-determination. It is an awakened Africa, conscious of power and of rights, that must be taken into the account hereafter. Failure to recognize the fact will lead to disaster. All this is not asserted in Willoughby's "Race Problems in the New Africa."[2] But it is this background that lies behind his book and the other books by other men that are now appearing in regard to the dark continent. Our author has had a long experience as missionary and teacher in Africa; he is now a professor in the school of missions in Hartford, Connecticut. He knows the Bantu of South Africa as few do. His book is addressed to British readers. It is "a study of the relation of Bantu and Britons in those parts of Bantu Africa which are under British control." It is an appeal to his countrymen to seek to *know* the material with which they have to deal in order that their dealings may be wise, frank and honest. The book is sympathetic in spirit and broad and practical in its suggestions. It falls into three parts. In the first the Bantu are shown in their racial and geographical setting; in the second Bantu life is pictured in detail, apart from European influence; in the third the problems that arise from the contact of the black and white races are stated and a study is made of how Britain should deal with these people. Such serious questions are discussed as education, drunkenness, land rights, native labor, the color bar, and religious training. There must be appreciation of these questions, wise handling of them, if British contact with these natives is to work good instead of harm. Every white man who goes to Bantu Africa—to trade, to sojourn, to teach, to preach, to govern—will do well to read this book with care and an open mind. Every such book today is more or less on the defensive. In the years from 1914 to 1918 all the *dark* world saw a great light. The white man's position can never be just the same hereafter, that it was before. In discussing missionary efforts, Willoughby says: "Nothing militates against the success of the European church in her African task so much as her failure to convert Europe." Not only the church—but foreign education, leadership, control and government must demonstrate their fitness as never before. All are challenged today. While we recognize the splendid spirit and earnestness of our author and heartily commend his book, we are often forced to smile at his British smugness. It is never out of sight, and is all pervasive.

Also significant of the growing recognition of Af-

[1] "Mankind at the Crossroads." Edward M. East. New York: 1924. Charles Scribner's Sons. 8vo. pp. ix. 360.

[2] "Race Problems in the New Africa." W. C. Willoughby. Oxford: 1923. Oxford University Press (American Branch). 8vo. pp 296.

rica's political importance, is this other book, dealing with the other end of Africa.[3] France has today in Africa a vast empire, to the building of which she has made a mighty contribution of money, energy, soldiers and administrators. Just now France needs friends and champions and in "Greater France in Africa," we have the results of strenuous efforts to justify and glorify her in her colonial adventures. A carefully selected group of Americans was invited by the Committee France-America to make a tour of inspection and report in Morocco and Algeria. The men were good men, and known. George W. Wickersham, Samuel H. Church, Edgar A. Bancroft and William M. Sloane command a respectful hearing. They took their wives with them. Though a non-official group they were known as "the American Commission" and were everywhere received and treated as honored guests of the government. They had a delightful outing—so delightfully arranged that the ladies not only endured the strain of travel but graced every occasion. Mr. Wickersham has made the formal report; Mr. Sloane here gives the narrative and describes the social functions. Most of the travel was by automobile, over fine roads, through a picturesque and interesting country. In five weeks "the American Commission" covered fifteen hundred miles. Travel, receptions, social events, honors, left little time for serious examination. Most attention was given to Morocco and the policy and achievement of the French there, under Lyantey, is pictured with admiring appreciation. There is no question that Lyantey is a brave soldier, a great general, and an administrator of ability and vision. He did the work of "pacification" with skill and energy and the far more difficult task of subsequent organization and administration with rare wisdom. It is strange, however, that any man should skim over such thin ice, as does our author, without *some* hint as to the thinness of the ice. We have not here any pretense of discussion of Moroccan problems, but even such a narrative of a junket might be expected to contain a reference to E. D. Morel, if only to demolish him. Your reviewer finds the book extraordinarily interesting for personal reasons. He read the French papers in the *Zoko Chico* of Tangier, on the day when they reported General Lyantey's sober and sobering address to the French Parliament on turning over "pacified Morocco" to the government. That was at the time when it was announced that "the Emperor was leaving Fez"—an interesting movement. At Casa Blanca your reviewer had no reception committee to greet him, but his boy guide told with tragic vividness how the great gate, only some weeks before, had been heaped full with dead Moors, among whom were *his* near relatives. It is some relief now to know that—"what the protectorate has accomplished almost stuns the mind, in four respects; aside from the expected and ordinary betterments." The reading of Sloane's book gains interest just now, from the day's news from the Riffian territory. France has a great duty and a great responsibility in Northern Africa; also a great opportunity. She will need wisdom and vision. Lyantey is a tower of strength and a great ruler. Happy will "Greater France in Africa" be if he has equal and worthy successors.

Mexico has celebrated two centennial anniversaries of national independence—one in 1910, before Diaz was unseated, the other in 1921 with Obregon as president. How comes a nation to have two centennial celebrations of the same event, separated by a period of eleven years? The revolutionary struggle against Spain lasted eleven years. The Diaz celebration commemorated the beginning, the Obregon celebration the ending of the movement. Curious that the second great revolution of Mexico should have had the same duration and should have come just one hundred years later. The struggle begun by Madero in 1910 may be said to have ended in 1921, when Obregon was firmly in control. In the United States there has been much impatience over the length of the revolution, with its unsettling of affairs. But few revolutionary movements have been more justified; and few have brought more promise or higher hope. It was not due to a single cause. There were many things in the situation that cried for change. The most important, however, was the agrarian problem, which is admirably studied in detail by George McCutcheon McBride in "The Land Systems of Mexico,"[4] issued by the American Geographical Society as a number in its "Research Series." Much has been said about the great landed estates of Mexico: their existence has become an anachronism. The evil is not only that there were vast domains in the possession of a favored few; the many who had no land were so related to these great estates, that they were in a state of hopeless peonage. It was land-hunger to which Madero made appeal; it was return of land to the people that Carranza undertook; it was agrarian revolution that Obregon waged. The problem is a complicated one. History must be invoked, the conditions of aboriginal life at the time of the Spanish conquest must be studied, if the question is to be understood. The attitude of the Indian toward land and the attitude of the incoming Spaniard towards land and its occupants must be considered. Changes in attitudes and relations must be traced. Clear ideas of actual conditions are necessary. In his study, Mr. McBride first considers the great *haciendas*—in their beginnings, their development, the present status. He then examines the *ranchos,* the lesser properties, more democratic in fact and tendency. He then studies the *collective holdings,* in large part the survival of old native conditions. The tendency is and must be toward reforms—away from the great estates towards the development of ranchos and even towards the return, in some cases, to collective Indian ownership. It is along these lines that reforms are making and there is progress. We cannot pursue our author's argument, but we quote a passage to show what accomplishment has been made up to present:

> In the fostering of these two forms of property, the small hacienda and the rancho, there is no move towards either socialism or communism. In fact, these forms of individual holdings are encouraged as an antidote to the radical tendencies bred among certain elements of the population by the marked inequality that has existed in the past. It is thought that the best way to prevent the growth of such ideas is by the creation of a large class of rural proprietors, whose interest in law and order will be bound up with their holdings. (p. 175) . . Something has been done also towards securing land for distribution among agricultural villages on the old system of communal holdings. (p. 161.)

No man was held in higher esteem, as a student in the sciences of man, than the late W. H. R. Rivers. A diligent field worker, a skilled experimenter, a clear and independent thinker, he not only contributed facts of observation, but suggested new methods of research and handling of material that have given important results. His original training was for medicine, with special reference to the physiology and pathology of the

[3] "Greater France in Africa." William M. Sloane. New York; 1924. Charles Scribner's Sons. 16mo pp.xvi. 293.

[4] "The Land Systems of Mexico." George McCutcheon McBride. New York: 1923. American Geographical Society. 16mo. pp. xii. 204.

nervous system. This naturally led into psychology, where much of his work was done—and he actually viewed every problem from the psychological side. It was from this side that he entered the field of ethnology, in which he made what are undoubtedly his most popularly known studies—"Melanesian Society," "The Todas" and "Kinship and Social Organization." During the war years, he served with distinction on councils and committees where his special studies and unusual experience gave his opinion exceptional weight. In psychology he kept abreast of the times, though no one recognized more clearly than he, the tentative nature of many of its deductions. He was quick to see an actual value in the Freudian point of view, but did not allow himself to be dragged into blind partisanship. In the volume before us[5] we have his last work. It consists of six essays and addresses upon a diversity of topics, pieced out by a prefatory note by G. Elliot Smith and an appreciation of Rivers by Charles S. Myers. The title is drawn from the first three essays which form a connected series and were given as campaign speeches in 1922, when he stood for election to parliament. In giving them he said:

> I cannot believe that political problems differ from those of every other aspect of social life in being incapable of solution by scientific methods.

Of these three lectures G. Elliot Smith says—they are "surely the most remarkable form of appeal to parliamentary electors in the history of politics." While the volume consists of fragments left, its material is deserving of preservation and is characteristic of the man. Such subjects as "Instinct in Relation to Society," "The Concept of the Morbid in Sociology" and "Socialism and Human Nature," give a hint of the virility and originality of the author's treatment. The entire material seems to have been prepared in the year 1922, and one of the addresses was given less than a fortnight before the death of the author, which took place in June of that year. Perhaps he might have made some minor changes if he had himself published these essays, but in any event they form his farewell message.

FREDERICK STARR.

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## A Negro Poet

A friend in the Southland has sent me this little book of poems* composed by a young colored farmer of Richmond, Kentucky. The value its contents have is not as examples of especial poetic genius, but as simple, sincere expressions of very genuine idealism and of sound common sense by a member of the Negro race. Anyone interested in the praiseworthy ambitions of the Negro people to raise their condition, and in promoting the right relations between whites and Negroes, will be interested in the volume.

The author voices the purpose of Tuskeegee as to the two races:

> To lead both up to a higher plane
> Of sympathy.

He believes in manhood irrespective of racial differences:

> Ah, color does not make the man,
> But brains and grit and honor can.

He pleads for justice, yet he has no foolish flattery for his people, but urges them to a greater use of their advantages:

> The first mistake we made soon as we's free
> Mistook de meanin' o' liberty,
> Thought that the word meant "Do as you please,
> Wo'k when you has to, tak' yo ease."
> 'Pears we's learnin' awful slow,
> De bery t'ings dat we ought to know.

He would have the Negroes battle with their own weaknesses and limitations:

> What e'er hinders race-advancement,
> Let us challenge, let us rout.

His advice is practical and specific:

> Learn a trade! That in life's battle
> We may march as warriors bold.

His gospel is one of faith plus action:

> Have faith in God, in man, in self, and—push!

Mr. Laine recalls to our minds the sometimes forgotten service the Negroes rendered in the World War. He voices their loyalty in that crisis:

> We des wants a chance to prove again
> Dat dese here t'ings called niggers are men.
> We des want ter stand wid our rifles in hand,
> Des ready ter dash across "No-Man's Land."

We can hardly read this colored idealist's appeal without sharing his desire:

> To make this world a better place
> To live in for the coming race,

Without being inspired by his purpose:

> Determined to do whate'er I can
> To lighten the load of my fellow-man
> Through kind fraternity.

We come to the end of the book with a deepened admiration for those who are devoting themselves to the uplifting through education of a race:

> To that high work devoted
> Which seeks to lift our people up,
> And hasten on the day
> When man to man shall brothers be,
> Here in our free country,
> And every form of racial hate forever pass away.

At the close of the volume there are several short addresses, well worth thoughtful reading, among them "Agriculture and the New Day" and "The Negro Exodus."

A wider circulation for this modest little book will help the cause of Negro advancement and of interracial sympathy and co-operation. It is to be hoped that many will feel inclined to order it, and thus to help one who is helping his people and America.

ROBERT P. DOREMUS

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## NOTE

Mr. Holmes's new book, "Patriotism Is Not Enough," is meeting with impressive recognition. It has been introduced as a text-book into classes at Dartmouth College. It has been accepted by Allen and Unwin (London) for immediate publication in England. Negotiations are now in process for its publication in India and for its translation into German and Hungarian.

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[5] "Psychology and Politics." W. H. R. Rivers. New York: 1923. Harcourt, Brace and Co. 8vo. pp. vii. 181.

* "Foot Prints" by Henry Allen Laine.—*Daily Register Press*, Richmond, Kentucky.

## CORRESPONDENCE

### BERTRAND RUSSELL ON CHINA

Editor of UNITY:

Sir:

Perhaps your readers will be interested in the following cabled message which *The New Orient* has received from the Hon. Bertrand Russell:

"Profoundly sympathize with Chinese patriots. Disapprove actions of present British Government. Hope justice will be done Shanghai and conference summoned to deal with extra-territoriality, etc. Hope Britain will agree with America.

Bertrand Russell."

Yours faithfully,

SYUD HOSSAIN,
Editor, *The New Orient.*

### THE DEATH OF C. R. DASS

Editor of UNITY:

I sent you the following cable yesterday and trust the same reached you in time:

"Chit Ranjan Dass died. DESAI."

At the sudden death of C. R. Dass, India has been deprived of its ablest, and the most loved leader of Bengal. He was an all-India leader and was respected by all classes of Indian as well as English politicians. His philanthropies and charities are well-known throughout India. Very recently he made a trust and handed over all his property to the nation. He was a self-made man. Though born with silver spoon in his mouth, he inherited his father's name in bankruptcy which he erased in later life—the only living being who did so in the history of India during the British period. India mourns his loss. To Mahatma Gandhi it is a personal loss as he has lost his right hand. The whole nation prays for the rest of the departed soul and may sufficient strength be given to Mrs. Dass, family and country in this bereavement.

*Lahore, India.* MUKUND N. DESAI.

### CHURCH CONDITIONS IN EUROPE

[A personal letter]

". . . Ever since we have begun making the rounds of the churches in Italy (and also the mosques in the near East), we have realized more and more that the churches as organized along the old lines are *dead things.* One Roman Catholic Italian, the guide, told us that only 30 per cent of the Italian people go to church. While they are all 'good Catholics,' they have no desire to go to the churches.

"At the various masses upon which we happened in, we found only a mere sprinkling of people, mostly old women and a few old men, and a few real young people. I have sized it up in my own mind as a handful of old people who nearing their end are trying to get what comfort they can, as they are too old to care, and the young who have not yet arrived at the age where they begin to think. One church in Rome was filled and I remarked about it, so he said, "Oh, these people are only here because of the fine music given at this particular service." Evidently the same situation pertains all over the world. In the mosques we inquired whether there were enough pople to fill such large edifices and the guide smiled pathetically and said no. Constantinople and Cairo have hundreds and hundreds of them, and as far as I could see they were practically putting them to museum purposes and they manage to extract quite a little revenue from the hordes of visiting tourists."

R.

Lugano, Switzerland.

### LIBERAL RELIGIOUS "MISSIONS"

Editor of UNITY:

The Liberal Church draws its recruits from two classes; first, those who are doing some mild doubting and speculating about the old-fashioned interpretations of doctrines; second, those who have quit the church and who unhesitatingly do not believe what they were once taught nor will they accept new explanations. In recent years the latter class has become numerous. But Unitarians are still mostly addressing the former class. In their literature and their missions, the appeals are made to the tender-minded, unemancipated near-orthodox part of the communities in which they have obtained some foothold. These appeals are mystical and mere spiritual applications and modifications of the age-long traditional views. Neither the speakers nor the hearers reach the consideration of the problems that are stirring the world today. The speakers are straight-forward and honest in their belief that a deeper reconsideration of ancient theory will fit modern conditions. They lack the historical perspective. They do not see that this has been done for four centuries, and yet has not solved a single deep, intellectual, social, or moral problem. Of course, there is a continual but slow advance on former orthodox positions. There is in this work a great satisfaction, because it carries the exhilarating feeling of progress. But the progress is not enough to make efficient religious effort and to interest more modern-mooded people.

It is exceedingly difficult to make these statements and have them understood. When opposed, organized liberals have almost invariably shown a spirit closely akin to the orthodoxies of these and other times. No matter what the name of the institutions, those who make the progress and the discoveries thereby become outsiders and the insiders dispute their rights and deny their methods and results—till these become popular. Here too, there is much improvement. Progress is made with less sacrifice. The semi-traditional-mooded mind is less rigorous. In all the more enlightened communities large numbers are interested and curious—even in social and religious improvements. Now if the Unitarian movement could realize that the best lead for building up organized religion today is among those who have lost sympathy with old doctrines and practices, it would forge ahead. It ought to be plain by now that no modification of old theory, no revamping of old bibles, no new explanations of ancient maxims, no statements of doctrines based on either ancient truths or myths, will meet the needs of today. Science has given us a new world-outlook. It is demonstrated. It cannot be dovetailed onto the Jewish or classic world. It does not guess; it explains, it solves. It has hundreds of wiser and better men than any ancient social or religious workers. They have written new and far better "Scriptures."

That these things are the facts we have to face is believed by a large number of Unitarians and a much larger number of unorganized thoughtful people.

A "Mission" held some time ago in Denver was in many respects a delightful get-together. The men were admirable. The congregations were fair. The social spirit was fine. The effort made by the members of Unity Church was conscientious, earnest, and hopeful. Everybody was grateful to the National League officers for their enterprise. But the "Mission" did not fit the condition. The audience was but little more than the average drawn by Mr. Gilmour before the "Mission" was undertaken. Nearly sixty members were added to the church during the year 1924. Up to February first, no members had been added as a result of the "Mission." Indeed, it is probable that some have been lost. The audiences since the "Mission" have been slightly less than before, even though the weather has been better. Many people are outspoken in their belief that the "Mission" was not the type of Liberal Religion demanded in these days. They point out the fact that there are half a dozen so-called orthodox churches surrounding Unity Church which are making reinterpretation of traditional views and social needs quite as advanced as those put forth in the "Mission."

The writer of this letter is a member of the Laymen's League and was for many years in the ministry of Unitarian Churches, East and West. For the last three years he has met a Sunday morning class of 30 to 60 adults in Unity Church, chiefly outsiders, who come in the hope of clearing up their minds from the remnants of orthodoxy and of understanding the effect of the Modern Science movement on religious theory and life. It is the writer's opinion, supported by both members and newcomers, that if "Missions," under the auspices of the National Unitarian Association or of the National Laymen's League, should be undertaken from time to time, led by such men as Hodgin of New Bedford, Holmes and Potter of New York, Springer of Brooklyn, Boynton of Buffalo, Shelander of Trenton, Hutcheon of Meadville, Wicks of Indianapolis, Dietrich of Minneapolis, Gilmour of Denver, Bard of San Diego, etc., they would meet both hearty and wide response. These unchurched are not looking for excitement nor apology. They are anxious to hear today's problems treated by earnest men in the light of today's discoveries. They are not hostile to views such as those presented at the Denver "Mission." They know that many semi-orthodox people are personally helped by these; but they are thoroughly convinced that such views do not clear up human problems nor bring about real individual growth. They are disappointed in such work and have a deep regret that so much good will, good money and conscientious effort were spent to so little avail. Very few of them are in the mood for revolt. Indeed the spirit of co-operation is

## THE FIELD

*"The World is my country, to do good is my Religion"*

### JOHN REED COLONY HAS A TRACTOR AND NEEDS NOW A SOCIAL-CENTER-SCHOOL

**Recent Visit by Anna Louise Strong, June 25, 1925**

John Reed Colony has now a tractor, given us by the Central Executive Committee of Saratov, so that we may set the first example in this district among the peasants. I heard of it twelve hours ride up the Volga from a peasant on the steamer. "There is a tractor at Alexeivka," he told me, not knowing even to whom it belonged. Later I saw it plowing the ground; three of our older boys already run it three shifts a day of 18 hours, under the direction of an experienced "tractorist."

We have over 600 acres under cultivation now, a real record for a group of 100 boys and girls. They are cutting hay now and plowing the ground behind it, preparing for the fall sowing. In other parts of our great fields, boys and girls together are hoeing the sunflowers and weeding the vegetables, getting up at three in the morning by general vote in order to sleep during the day-time heat.

If no hail or pests come, (and anything is possible in four weeks on the Volga), by the time these lines reach America we shall have a harvest of rye, wheat, millet, barley, lentils and vegetables, enough to far more than feed our entire colony for the next year. Enough even to buy a few coats and some underwear and felt boots for winter. Enough to calsomine the interior of our house, whose brick walls are sound but whose interior hangs in shreds from eight years destruction. Enough, I hope, for some fly and mosquito netting,—for I am just back from the colony and I feel eaten alive.

Mosquito netting brings me to another thing. Life has been none too happy or comfortable for the youngsters in the colony. They have worked hard; they have perhaps the best production record for children's colonies anywhere in Russia; and this is rightly regarded as the first essential in the present state of the country. But there has been little schooling or chance for culture. Standards implied by mosquito nets are unknown.

One aluminum bowl, and one wooden spoon,—that is the dish allowance per child, and even that dates only since my purchase last winter in Moscow. Before that we ate from old tin cans. . . . As for toilets,—the Russian peasant of our district knows nothing about them, and when they are given him, he stands on the seat! Our children are peasant children, and the resultant filth can be imagined.

Perhaps somewhere in Russia or once there were folk-dances and games. Most Russian children I know don't know any games. Certainly they have never seen a ball of any kind to throw; and as for winter sports, sledding, skating—no peasant child had clothes to go out doors in winter. There is no way of amusing yourself except calling names at the girls, (or at the boys, if you are a girl), when you are little, and spooning with them when you are big. . . . A year ago I showed them the Virginia Reel; it was their first social game. Now they beg me to come back and show it again as it is partly forgotten.

Yet they are charming, affectionate, intelligent children. When my boat left at midnight, four girls came down to see me off, and clung to me at the dock. "You are surely coming back in July? No, you won't be late again." All winter they had remembered May as the date I had promised to return, and had despaired when I was a month late. They clung to the dock till one o'clock in the morning, and then said perhaps they should go back as work started in the fields at three!

One boy was begging me to arrange English lessons for him in town. Two other boys, the best students of Anna Graves during the winter, had been given the chance to continue lessons in the summer, and he wanted to be included, walking twelve miles in the evening after all day's work in the fields. Twice a week the others went; he said he wanted to go four times. At first I refused but when I learned that, after only one week's lessons with Miss Graves, he had been hammering at his English grammar, and could read all kinds of exercises, I gave in, and paid $2.50 for the season's lessons!

This ignorance, this lack of games, this absence of decent toilets,—is the old Russia, not the new. But the old Russia still has its clutches on us. And so, for the next year, the thing I want most in the colony, —since we already have 22 horses, 8 cows, 16 pigs and 600 acres under cultivation,—is a real club and social center and a school of Peasant Youth. This last is the newest wrinkle in village education; like the Worker's College of the cities, it is a short cut to knowledge especially organized for those who are already partly grown up.

Our new Secretary for the Communist Youth, sent to us recently by the Party, told me about this kind of school, which is now all the rage. He is devoted and energetic, but he hadn't a kopek for the books he wanted to buy. He told me about the "Peasants Library" of 100 volumes for $4.00, produced in vast quantities by the Government Publishing House. He wanted to buy two sets; it tells about everything from Lenin to tractors. When I talked about American social centers, I found he had read all about them. He knew that "American clubs go camping in summer, and live in tents in the fresh air; in the winter they have classes in all sorts of knowledge; in spring they have an exhibition of all their work." I was surprised to find all this information a hundred miles from a railroad on the Volga.

Saratov has promised us the teacher for a "School of Peasant Youth," if we have a building. And there is a good building, a former barracks used by soldiers who came at harvest time to work for the Grand Duke. Blackened now by countless refugees who camped here during civil war and famine, and who tore up floors for fuel. But for $1,000 worth of glass, calsomine, wood, and stoves we can make a first class social center. A theater with audience hall 45 by 60 feet; the stage is there already. Two permanent class-rooms and two other temporary ones in the audience hall with sliding partitions. A club room and library and a small basement apartment for the club workers and visiting lecturers. And I am arranging for an American teacher, who knows Russian, and club organization, and sewing, to come and work in the colony next winter. For all the children say they want another American, after their experience with Anna Graves last winter. They want some contact with life outside the village.

I wish some person or organization would donate the whole of this building. And call it after some American woman. There is Ellen Hayes, who has raised more help for the colony than anyone else; and Anita Whitney, who is interested both in social centers and in John Reed Colony. There are other possibilities also. I want a woman's name, because here in the back country we still have to fight to make folks realize that women are people, and that girls, as well as boys, have a right to knowledge. In this also we are fighting for the new Russia against the old.

In our big new farm at Alexeivka we are right next to a big village. Our relations with it are already beginning. Our children did much ploughing free of

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markedly stronger than in former years; but they have no hesitation in saying that we are not co-operating toward those larger results, which might be attained today if a more historical understanding and judgment could prevail.

The tide of that reactionary, false, outgrown, degenerating "Fundamentalism" will sweep over the civilized world and destroy the progress and freedom so dearly earned during the last four hundred years, unless the Liberal Religionists see the situation and join the cohorts of Science. The Fundamentalists will legislate us out of existence—and as a body we shall deserve it. Our protest in days past has liberalized to a considerable degree a large part of the sectarian world; but new material is at hand and the need for another vigorous movement is greater than ever. O for new Channings and Emersons and Parkers and Savages to do today's work by today's light!

Let us keep in mind in our Hundredth Anniversary praise and honor of those who made this period illustrious, that there is the age-old danger of stultification and regression. Many will read or re-read Channing and Emerson and think their work beautiful—and final. Theirs was a grand start. The field has grown a hundred-fold since then. They don't express our gospel nor can they solve our problems.

*Denver, Colorado.* —*Duren J. H. Ward.*

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### WHAT WE LIVE BY!

Editor of UNITY:

Enclosed you will find a P. O. order for three dollars, being my renewal to UNITY for another year. It to me is a *continual inspiration* and also a powerful counteractant to the plausibilities and puerilities of the daily press.

I am getting along in years—past 78—but I am marching with the progressives and ever hopeful of *victory*. "For right—is right—since God is God and right is *sure to win!*"

I send best wishes and love to *all workers* for UNITY.

*South Bellingham, Washington.* J. C. W.

charge for the Self Help Committee which looks after village widows and orphans. In return this Committee secured for us the business of grinding flour from many government departments in the neighborhood. The little Co-operative, with capital of $600, advanced us $200 credit when the education budget in Saratov ran dry and we had no food for our children; then the little Co-operative almost went on the rocks, but was helped by the next higher organ. That is the network of co-operation and mutual help between government and co-operative organs which Russia is steadily building. Even our group, poor as we are, with teachers' wages unpaid for two months and nothing but black bread till harvest, and mighty little of that, is richer in implements than the neighborhood and is able to do its share of helping.

The future of our children—already signs indicate something I hoped for from the start. Ten of our older boys, seventeen and eighteen years old, have presented a formal petition to organize their own collective and secure from the government a certain piece of land. They want to live in the colony and use our implements for the year and have this charged to them as a debt repayable at harvest. We shall begin to graduate groups like this and make room for younger children.

We need for next year a good combination school and social center; I hope some one person or organization will give us this building. We need also, of course, chickens and sheep and more cows and pigs. And good implements to go with our tractor, a disker, seeder, etc. And water piped into our bath-house and kitchen. . . . But chiefly we want next winter to concentrate on culture. In useful, varied and profitable occupation for the girls, domestic arts, chicken-raising. We want to get a radio and hear concerts and lectures from Moscow and Leningrad and Kiev. We have managed to make a living for the youngsters; now we want to make their life worth while.

P. S.—Incidentally, if anyone knows an American orchardist with a few thousand dollars, who wants to take up a concession in the 200 acres of orchard next us, using our older boys to work in the orchard, improving it, making his profit and then clearing out and giving the orchard to the school, just put him next to us. We could have that orchard if we could run it, but it requires lots of working capital and knowledge. We could fix terms to let that capitalist make money, if he'll put the place in shape and teach us how.

(Anyone desiring to help in goods or money I shall be glad to serve.—Sydney Strong, 508 Garfield St., Seattle.)

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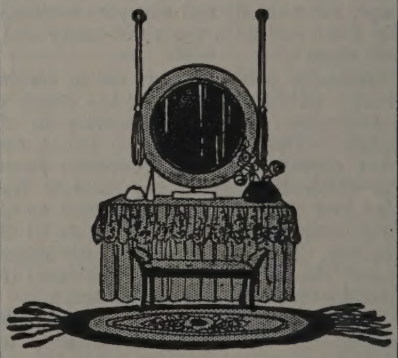

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